

# CHRISTIAN CHRONICLE.

Vol. I.

Saturday, November 7, 1818.

No. 20.

FROM THE MESSENGER.

## Vermont Juvenile Missionary Society.

CONTINUED.

Rev. Mr. Merrill moved to accept the Address to the People of the State, reported by the committee appointed for the purpose, and accompanied his motion with the following Speech.

*Mr. Chairman,*

I rise to move the acceptance of the Address, and, with leave, will accompany the motion with a few general remarks.

The present age widely differs from any preceding one.—It is acknowledged, if the world shall ever be evangelized, that the mighty revolution will be brought about by the instrumentality of the gospel itself, and through the medium of human exertions. Though it is conceded by us all, that nothing can be accomplished without the divine blessing, yet we are delivered from the delirium of supposing, that he, who has given the gospel to reform mankind, will ever so dishonour his own gospel, as, by an act of his omnipotence, to reclaim the world, without its instrumentality. The christian community begin to feel, what indeed they have ever professed to believe, that it is by the *preaching* of the gospel, God will save them that believe. An impulse has been given to the public mind, and thousands, who repelled every solicitation to open the hand

of charity, by the taunting reply, "Am I my brother's keeper?" are coming forward with their gifts, to replenish the treasures of our benevolent societies.

But, Sir, while just enough is accomplished to encourage our zeal, so much remains to be effected, as to demand all our exertions, united with all the efforts of many thousands, who are yet paralyzed by sloth, or enchained by avarice. Having, for more than 41 years, been particularly conversant with the missionary concerns of this state, I have knowledge of its deplorable destitution of religious teachers; and of the demand upon all, who have hearts to feel, to become the honored instruments in dispelling this moral darkness, and repairing these moral desolations. I know this Society rises into existence, with very promising beginnings, and we doubt not, that, before another anniversary, it will receive more than fourfold the patronage, & the means, which from the limited knowledge of its existence and its objects, it has yet acquired. Indeed, Sir, when its benevolent character shall be known, I hope every inhabited town in the state will embosom an auxiliary, which shall send an annual offering.—After all, even with the ordinary blessing of Providence, we have very little prospect of doing every thing for our many new and waste places, which

comes within the scope of Christian benevolence. Has a clergyman near the centre of this state declared, in a public body, that there was not a settled minister within seventeen miles of him. Has it also been stated from observation, that you may travel, in our own State forty miles on Connecticut river, and not enter a single town, which enjoys a settled minister? Can you go through the centre of Vermont from Massachusetts to Canada line, without passing a single town, and without scarcely leaving one on your right hand or your left, that enjoys stated ordinances and the stated dispensation of the Gospel? Is it true, as has been represented by the preacher of the day, that more than one hundred towns, and more than eighty thousand inhabitants, in Vermont, are destitute of stated preaching? And can we, either as christians or patriots, behold this spectacle unmoved?

I know it will be said, by those, who are unwilling to retrench a cent from their luxuries, that many towns have the ability, if they had the disposition, to support the gospel.—But does this render their situation less deplorable? Does this render them less objects of benevolence? If such reasoning were admitted, a great portion of the heathen world would cease to be objects of christian charity, our Societies to send Bibles and missionaries to pagans are running without being sent; and the disciples of our

Lord performed an unnecessary service when they gave light upon line, and precept upon precept to the rich heathen of Asia and Europe. If we admit that the gospel is not to be preached, even to those, who do not desire to be favored with it, what shall we say of him, who came unasked to publish the gospel, and to die for a guilty world? The ability of some of our towns, prostrate as at present is every religious institution among them, is an encouragement to exertion.—When, by the labors of our missionaries, they shall have been taught to prize the gospel, they will support it, at their own expense, and enable us to employ our resources, in building up other desolations.

But many towns are altogether unable to support stated preaching. And even those which are able and disposed to do it, in part, from the difficulty of procuring religious teachers, from not understanding how to co-operate with neighboring towns, and for want of that instruction & advice, which Missionaries can give, are actually doing nothing. The object of this Society is not to relieve the destitute settlements from exertion, but rather to excite and direct their exertions to the accomplishment of that, which, without our aid, would never be undertaken. This reasoning is not mere conjecture. It is supported by facts witnessed by the Agent, who has been principally instrumental in for-



unnecessary this Society. It appears  
gave him, while we have an im-  
cept upon a large field before us, and shall  
then need all our resources, that we  
be. If we have a prospect of employing  
is not them with the most beneficial  
those, who result.

Mr. Chairman—I have a  
of his view to take of this sub-  
public. Willing, as I am, to con-  
for order, as a deed of charity, ev-  
bility by subscription to this Socie-  
rostrate, I do not hesitate to express  
religious firm persuasion, that its rise  
is on will not only be a blessing to  
erion. the objects of its benevolence,  
of Mis out to the contributors them-  
ve been selves. The active members  
el, they of our branches are young men.  
own ex They have associated for the  
employ purpose of promoting the best  
ing up of causes. I am perhaps en-  
e alto thusiastic. But I have high  
stated hopes from these associations.  
those They will doubtless, desire to  
osed to know how their money shall be  
difficul appropriated. Hence we may  
teach suppose, they will keep a watch-  
ing how ful eye on this Society. They  
boring will wish to know what their  
at in Delegates have done, what their  
Mis Directors have done, what their  
tually Missionaries have done. They  
ect of will, of course, be careful to  
ve the read every thing, the Society  
exer shall publish from time to time.  
and Every contributor will feel an  
e ac interest, and consider himself  
hich, as having borne a part, in what-  
never ever is achieved by the Society.  
son. When I look forward what an  
It interesting prospect presents it-  
ssed self to my view I see hundreds  
been and thousands of young men  
for enquiring for our publications,  
and reading them, with deep

interest, blessing God that they  
have borne a part in all that  
has been done. I see these  
same young men acquiring a  
taste for religious reading, and  
extending their views from this  
Society to other benevolent in-  
stitutions. I see them retrench-  
ing, in useless expenses; more  
than all their contributions, and  
spending the time, which would,  
otherwise, have been worse than  
wasted, in promoting the inter-  
ests of benevolent Societies, and  
in reading the history of their  
achievements. I see many of  
those young men, who had ta-  
ken an interest in the welfare  
of others, retiring to secret pla-  
ces to meditate on their own  
moral condition, and being con-  
vinced of their lost state, as  
sinners, repairing to him, who  
has balm for their woes, exci-  
ting the joy and enkindling the  
praises of the heavenly host.—  
Yea, I see an aged parent bend-  
ing at the altar and blessing  
God, that this society has in-  
terested the young members of  
his family, and that, while they  
have watered, they have been  
watered also themselves. And  
now I ask, is there nothing in-  
teresting, is there nothing ani-  
mating in these prospects?

I believe, also, Mr. Chair-  
man, that the exertions of our  
members, and even their jour-  
neys to attend the meetings, and  
promote the interests of their  
favorite institution, will be ac-  
companied with beneficial ef-  
fects. By these means, they  
will become more acquainted  
with business & mankind, & be

prepared to enter the first years of manhood, with the intelligence, maturity of judgment, and acquaintance with business in the world, which, by those, who are exclusively employed in the ordinary pursuits of life, are not often attained at middle age. Have not travelling and the forming of new acquaintances always been considered a source of improvement? And has it not been observed that the inhabitants of Vermont, and we might certainly say the same respecting other parts of the country in similar circumstances, have more extended views, than many, in our older States, of the same standing in society and enjoying the same advantages for education? And is this difference attributable so much to our climate and the variegated scenery, which the State presents, as to occasional journeys to the distant places, from which our inhabitants or their fathers have emigrated? Although some time and attention will be necessary to cherish our auxiliaries, and altho' our Delegates must occasionally make a tour of some extent to attend the annual meetings of the parent Society, still, it appears, they will find every thing such a source of improvement, that they will be gainers by all their sacrifices. What objections then can be started against this Society, but those, which are dictated by sloth, by avarice, or by a spirit of opposition to the prevalency of the gospel? But still, we have reason to fear that some, and perhaps some good men, who do not understand our views, nor comprehend our plans, may oppose our progress, or endeavor to dissuade their friends or dependents from being co workers, in this labour of love. And we must always expect, that those, who hate the restraints and are strangers to the liberty of the gospel, will oppose its triumphant advances. Perhaps that foul spirit, which entered the sacred enclosure of Eden, beguiled and debased our innocent parents, and changed their fair fruits into thorns and thistles, may enter some of our towns, delude, dispirit, and destroy some of our auxiliaries, and lay waste what was fair to look upon. But I trust our young men will generally manifest as much firmness and virtue, in promoting the spiritual interests of the State, as they have courage and patriotism, in defending us against those foreign encroachments, which threatened our lives, our homes and our inheritances. May we not then, Sir, indulge the pleasing hope and confident assurance, that this Society will continue to exist; that it will advance with accelerated pace; that it will exert an influence in the State "pure as the air of our mountains, and refreshing as the streams, which descend from their lofty summits."

*The Rev. Henry P. Strong.*  
*Mr. Chairman*—When I second the acceptance of this address, permit me to remark :



Few of the days of my life have risen upon me with more cheering prospects. We are assembled to unite our exertions for the reparation of the waste places of our Zion.— Some of these wastes I have myself partially explored; but my observation, compared with that of many gentlemen present, has been limited. On a short excursion, however, in company with a neighboring brother, I saw enough to affect my heart. Many little, but precious churches of the Redeemer, panting for the consolation of Israel, had rarely seen the messenger of life. One place, but one missionary foot had ever trod before. Another church, revived by the Spirit of God, had long waited for a pastor to break to them the bread of life, and to admit to their embrace the children of their prayers.

We, Sir, who enjoy the stated administration of the gospel, can but faintly realize the emotions, which agitate the bosoms of these saints in the solitudes of the wilderness, when the prospect of a preached gospel opens upon them. On yonder mountain lives a widow surrounded by the children God has given her. Her heart has often been roused to agony by the thought, that no herald of the cross should proclaim to them the news of salvation.— She has heard of this meeting, and it has cast a ray of light into her cottage, more cheering to her spirit than the harbinger of

day to the watchers for the morning. Her eager eye looks down the road that leads to her dwelling, and hereafter every foot that presses the threshold, will awaken her expectation of the ambassador of Christ; and when he enters her door, he shall be cheered by the exulting salutation, "How beautiful upon the mountains are the feet of him that bringeth good tidings of good, that publisheth salvation; that saith unto Zion thy God reigneth."

I fancy, Sir, that I stand upon the margin of a fountain, whose waters begin this day to flow. As they flow, they divide and spread, till every valley and every hill in our state, is fertilized, and the waters of life presented to every thirsty soul. The cities of our God are refreshed, and the barren wastes made fruitful by its streams.— Churches shall rise in every part of our wilderness, and soon every town shall have its sanctuary, its altar, its minister.— The children of God made joyful in his house of prayer, shall look to him with whom is the residue of the Spirit. Revival shall spread from place to place till there shall be no family without an altar, and no soul, without God, and without hope.

Such is the diffusive spirit of benevolence, that no exertions for the Redeemer's cause are in opposition to each other. Gospel benevolence spreads itself over, and blesses every exertion that has for its object the Redeemer's glory. The exertions

of this day will enlarge the resources of every benevolent institution. While your Missionaries preach the Gospel in the waste places of the state, the "foundation of many generations" will be laid. Churches will be planted in every waste, and every church will be a Society auxiliary to the American Bible Society, the American Board of Commissioners for Foreign Missions, the American Society for the education of poor and pious youth for the Gospel Ministry, and to every other charitable foundation.—By restricting our means, at least to a considerable degree to this object, we are only vesting our fund where it will increase an hundred fold.

There are, Sir, but two things which damp my joy on the present occasion. The one, that our brethren in different parts of the State have not, more extensively, the opportunity of being present with us to day.—The providential occurrences, which have retarded the progress of the Agent, while it commands submission on our part, will, no doubt, be deemed a sufficient apology to them.

The other is, that an object like this should meet opposition. Opposition? To what? Shall the dove bearing in its beak the token of mercy and peace, be the sport of the fowler? Shall the proclamation of eternal life, be treason?—Shall that attempt, which has for its object the cultivation of intellect, the formation of mor-

al principle, the sanctification and the salvation of the soul, awaken alarm? O when shall the soul with its infinite destiny, be duly valued? While they tremble for the consequences of this day's transaction, let our prayer rise to God, that he may have his divine blessing. And let us not forget to pray that they may soon discover beauty, where they now see deformity, and glory in that which they now despise.

Yes Sir, the doings of this day will have their record on high. They who are ministering spirits to the Saints will rejoice, and He who sitteth in the heavens will approve; and in another hour, when the victories of Boridino and Waterloo shall lose their glory, these shall rise in remembrance among the instruments of the Redeemer's triumphs. If there be joy in heaven, when one sinner returns to God, what will be the joy occasioned by the prospect of the conversion of so many?

—  
*Letter from Dr. Carey to one of the Editors of the English Baptist Magazine, dated Calcutta, Dec. 2, 1818.*

*My Dear Brother in the Lord,*

I embrace the present opportunity of writing, to assure you how highly I esteem your correspondence, and that of my other American friends. I am often ashamed that I do not write more frequently to you and them. I assure you it is not for want of inclination, but entirely for want of time.—It is



with me an exceedingly difficult thing to command sufficient time for private reading, impossible to afford time to make visits, almost impossible to receive them. In order to remedy this as much as possible, I appropriate two hours weekly, on the Tuesday afternoon, to receive inquirers, and others who wish to converse with me upon the affairs of their souls; and on those occasions I have usually a considerable number, whose conversation, and inquiries, frequently fill me with pleasure, & afford much encouragement.

The affairs of the kingdom of our redeemer lie near my heart; and I trust there is a degree of prosperity attending it, which must give pleasure to all who feel any interest therein. As these accounts are regularly published, and I believe sent by brother Ward to America, it would be folly in me to enlarge on particular circumstances. Suffice it to say that the work goes forward. There are instances of disappointment, & some of very distressing apostacy, or partial departure from God; but still the encouraging circumstances greatly preponderate.

When I first arrived in this country, there was but a very small number of Europeans who were not inclined to infidelity; and it would certainly have been accounted an insult to have introduced religion in a public company, as a topic of conversation. Things are now greatly altered, and religion is far

from being an uncommon topic. Indeed, a great number of persons, in every rank of life, are truly partakers of the grace of God; and are not ashamed of a crucified Redeemer.

In 1793, the year of my arrival in India, there was no one among the natives friendly to the gospel. Indeed, scarcely any of them knew any thing about it. There was part of the Bible in their language; and consequently Christianity was condemned without examination; while the evil lives of many Europeans, and the inability of the natives to distinguish between genuine and nominal Christianity, led them indiscriminately to condemn all as Christians who were dressed in European clothes.

This season of ignorance is, I trust, drawing to an end. The wide spread of the Scriptures of truth, has gradually undermined that confidence which the natives of India formerly had in the Shastras, and great numbers are not only open to conviction, but actually despise in their hearts, the superstitions among which they live. It is clear to them, that there is a reality in the gospel, which deserves their close attention; and that Christianity is more than a name. I now speak of that general conviction which I think I clearly see, without mentioning the instances of genuine conversion, in which the conviction is personal, and leads to a deep abhorrence of idolatry and its concomitants.

There is now in India a more than ordinary attention, to the setting up of Schools for the instruction of native children, and youths in the different branches of learning. This meets with the hearty co-operation of the natives themselves, many of whom, persons of property, have subscribed liberally to this object; and it is a common thing for the principal people in a town or village, to unite in an application for a school to be set up in their place of residence. I think there are now about an hundred schools belonging to our mission, besides those belonging to other denominations.

By the last letter I received from brother Judson, he and brother Hough, with their families, were well. They are pursuing their great object, and we have every reason to believe that the power of God will ere long be exerted in the conversion of some of the Burman nation to our Lord Jesus. Indeed, at least forty persons of that nation, generally called Mugs, are now in church fellowship, who were collected by our late brother De Bruyn, at Chittagong.—To the unspeakable loss of that congregation, our brother, De Bruyn, lost his life a short time ago, having been stabbed by a young man in a fit of passion; to whom he had acted as a father. I am, my dear brother, very affectionately yours.

W. CAREY.

P. S. Accept my best thanks for the repeated presents of Magazines and other valuable

books, which I have received from you.

*Extract of a letter from the Missionaries at Bombay, to the Corresponding Secretary, Dec. 15, 1817.*

Rev. and dear sir,

When we wrote you last, the Gospel of Matthew was in the press. The printing of Matthew was completed some time ago and we now have the pleasure of sending you a copy. We have since the completion of Matthew struck off 1000 copies of a Tract of sixteen pages of two, which we also send. The second sheet of the Acts of the Apostles is now in the press.—We have made arrangements for binding books ourselves which reduces the expence of binding full one half. We have bound a part of the edition of Matthew, and also of the Tract and have commenced the distribution of them. A copy of the Gospel has been presented to the Governor, which his Excellency was pleased to accept with kindness and approbation. The translating and printing of the sacred Scriptures, we calculate to continue until the whole shall be completed, should we live so long; but in the mean time we intend to prepare and print, in a series of Tracts or numbers, an abridgement of the Bible in the regular order of events. The first number, embracing the history of the period between the creation and the flood, is now ready for press, and will be printed soon. The



receive whole will make a volume of 2  
300 pages octavo.

from the The schools continue to pros-  
mbay, er. Since our last account of  
Secret schools, two new ones have been  
opened, one of them for outcasts,  
who have hitherto been exclu-  
ded from the means of instruc-  
s. In tion, as they are not allowed to  
Matthew in the same room with per-  
me age sons of any cast. We are o-  
pleasur bliged to employ a Jew to teach  
his school because no Hindoo  
tion of cast would teach the outcasts;  
O copie and no one among themselves  
ges of was found capable of teaching.  
The We have now 6 schools, taught  
of the by native masters, under our  
ress. superintendence. The average  
ement number of boys, who attended  
selves from day to day in all the schools  
ce of collectively, is about two hun-  
e hav dred, and about twice that num-  
ion of ber are on our list, though they  
Tract are never all present at once.—  
e dis A considerable number of the  
py of children have learned to read  
ente with facility; all such have been  
s Ex rewarded with a copy of the gos-  
accep pel, which they are very eager  
ation to receive, not from a sense of  
ng of its intrinsic worth, nor any idea  
cal of changing their religion, but  
whole because they are proud to have  
I we a book which they can read to  
mean their parents and friends; an  
and acquisition of which compara-  
s or tively few can boast. We find  
f the the school boys and their con-  
of. nexions more desirous of re-  
em- ceiving the gospel and tracts,  
eri- which we have printed, than  
the other persons. This is one  
ess, good effect of imparting instruc-  
The tion to the young, which begins  
to be immediately felt. And

with the blessing of God may  
we not confidently hope that a  
great and general change, in  
the moral, religious, and intel-  
lectual condition and habits of  
these people, may ultimately be  
effected by means of Christian  
schools and a Christian press in  
connexion with the preaching  
of the Gospel.

We are filled with admira-  
tion at the liberality of our  
friends and countrymen, who  
have furnished us so bounti-  
fully with the means of suppor-  
ting and extending our plans  
for the education of heathen  
children and youth. As an en-  
couragement to persevere in so  
benevolent an object, the con-  
tributors to the heathen school  
fund may be informed, that by  
means of their liberality three  
or four hundred Heathen, Ma-  
hometan, and Jewish children  
and youth in this town are dai-  
ly instructed in the Holy Scrip-  
tures, (in their own tongue)  
which are able to make them  
wise unto salvation, through  
faith in Jesus Christ. We have  
it in contemplation immediately  
to extend the benefits of instruc-  
tion by opening schools in the  
distant parts of the island, and  
in Salsette, and to devise and  
extend all such plans of educa-  
tion as our funds will warrant,  
and such as we trust will give  
satisfaction to our patrons at  
home, and further the general  
objects of our wishes.

Our preaching to the natives  
continues much the same as we  
have described in former com-  
munications. We have not yet

succeeded in collecting a regular congregation to assemble statedly in one place; nor can we give encouraging accounts of any special attention to the Gospel among the heathen in this place. They listen, and in general approve, but go away indifferent, and still cleave to their idols. But is it not much the same with the generality of those who call themselves christians? We hope, however, that it will not always be thus; for it *would* be discouraging to spend our lives among these heathen, and never see any of them converted. To Him, with whom is the residue of the Spirit must our eyes be directed, until he is pleased to give his blessing.

Since we wrote you last, we have been visited with afflictions. On the 7th of September brother Bardwell's infant son was removed by death, after a lingering illness of six weeks, aged thirteen and a half months. About the 18th brother Bardwell was seized with an inflammation of the liver, which was so violent as to render his case very critical for several days, until he was brought under the influence of mercury, when the symptoms began to abate; and after undergoing a thorough salivation, he is now nearly restored to perfect health. We have the greatest cause of thankfulness to the Author of all our mercies, that brother Bardwell's sickness was not unto death, and the danger was so speedily removed. Had another

breach been made in our number, it would have been very felt by us; and we doubt not by the Board. Though he has often afflicted us, yet he has never taken his loving kindness from us. May our spared lives be wholly devoted to his praise.

When we last heard from Ceylon, we received the afflicting intelligence that brother Warren had a return of his old complaint of raising blood.—He had gone to Columbo for the benefit of a better air, but with a doubtful prospect of ever returning to Jaffna. He was composed and comfortable in mind, and seemed to be prepared for life or death. We have not heard from him since his departure for Columbo.

G. HALL,

S. NEWELL,

H. BARDWELL.

FROM THE LUMINARY.

### *Reflections on Wealth.*

The extravagant anxiety of the Spaniards, on the discovery of America, for the obtaining of gold and the detection of mines, may appear as dishonourable and mean, as it was to the natives ridiculous and surprising. And yet, who perceives not that on the acquisition of wealth, mankind are every where fixing their desires. For this the mechanic labours, the merchant projects the voyages of his vessels, the tradesman rises up early and sits up late, and even science herself lags on the pinions of discovery, unless she be-



old herself as "the wings of a dove covered with silver, and her feathers with yellow gold." Riches, alas! are often amassed by the arts of oppression, extortion and deceit. Thus acquired, the blessing of heaven cannot rest upon them. The wise man assures us that "treasures of wickedness profit nothing," and that "the getting of treasures by a lying tongue, is vanity tossed to and fro by them that seek death." Or, to use the elegant similitude of the prophet Jeremiah, "As the partridge sitteth on eggs and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool."

The fair and virtuous path to earthly possessions is an honest and laborious industry. "The hand of the diligent maketh rich." "He that tilleth his land shall be satisfied with bread." "Seest thou a man diligent in his business? he shall not stand before mean men."

But admitting that possessions are honourably attained, that they have descended from virtuous ancestors, or have resulted from our own frugality and toils, which have been succeeded by the blessing of heaven, what are they at best?—They are no demonstrations of the favour of Jehovah. A prophet tells us "the ungodly prosper in the world; they increase in riches." "Go to now," saith the apostle James, "ye rich men, weep and howl,

for your miseries that shall come upon you." Wealth exposes men to peculiar dangers and sorrows. Agur wisely foresaw its injurious tendency; when entreating God to give him not riches, he assigns his reason, "Lest I be full and deny thee, and say, who is the Lord?"—It is not only true as the Preacher states, that "the abundance of the rich will not suffer him to sleep," but it is equally true as observed by our Lord, that "the care of this world and the deceitfulness of riches, choke the word," and the hearer "becometh unfruitful." The influence of wealth in inciting to carnal indulgence, is justly exposed by an apostle, when, addressing rich men, he says, "Ye have lived in pleasure on earth, and been wanton; ye have nourished your hearts, as in a day of slaughter;" and equally does he expose the tendency of riches to produce pride and oppression, when he adds, "Ye have condemned and killed the just, and he doth not resist you."

Under circumstances the most favourable, it must not be forgotten, that riches are vain and uncertain. How many are there who heap up riches, and know not "who shall gather them?" God said to a certain rich man, "Fool! this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?" A thousand unanticipated occurrences may remove man from his riches, or riches from man. As to the re-

sult, it is of little moment whether they or he take wing and fly away.

Where God has conferred abundance of this world's goods, it is the duty, and will be the honour of the possessor, as a faithful steward to occupy until the master come. The advice given by Paul to Timothy was solemn and salutary, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches; but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate." Never was there a time in which the sons of wealth had a more favourable opportunity than at present for making appropriations of their substance in ways serviceable to men, and glorifying to God. Numerous youth require to be assisted in their studies for the christian ministry! Missions demand support! Bible and Tract societies are every where crying aloud *"men and brethren help!"* Many of the rich who are on the way to the kingdom of heaven, have done much by donations, and promise much in their bequests; but the field for renewed exertion is vast, and its necessities importunate. Should this paper fall into the hands of wealthy professors, let them solemnly consider at what a price their redemption has been obtained! how large a debt of gratitude remains undischarged! the certainty that their do-

nations will be applied to the noblest purposes, and the short time that remains for their acting well in the service of the Son of God!

Above all, happy the men, who have "treasure in heaven," and who when *they fall* shall be welcomed, by crowds of pious poor and regenerated heathen, to whose best interests they have contributed, "into everlasting habitations."

*To the Editors of the Luminary.*

The celebrated Grotius having demonstrated the truth of the christian religion by proofs of the existence and character of Jesus, his doctrine, his miracles, his resurrection, the excellency of the gospel, and the rapidity and extent of its first propagation; has a short section which he denominates *an answer to those who require more and stronger arguments*. I have often admired it, and should be happy to see it in the Luminary.

A SUBSCRIBER.

*"Si quis allatis hactenus argumentis,"* &c.—If there be any who is not satisfied with the arguments hitherto adduced for the truth of the christian religion, but desires more powerful ones; he ought to know, that different things must have different kinds of proof; one in mathematics, another in the properties of bodies, another in doubtful matters, and another in matters of fact. And we are to abide by that, whose testimonies are void of all suspicion:



to the which, if it be not admitted, not history of Christ; partly by the  
 e short only all history is of no further Jews, which are now left; part-  
 ir act. use, and a great part of medi- ly by the congregations of chris-  
 of the cine; but all that natural affec- tians, every where to be found;  
 men, ion, which is betwixt parents for which there must of neces-  
 haven," and children, is lost, who can sity have been some cause.—  
 shall be known no other way. It is And since the long continuance  
 of pi. the will of God, that those things of the christian religion, and  
 beath. which he would have us be- the propogation of it so far, can-  
 s they lieve, so that faith should be ac- not be attributed to any human  
 ever. cepted from us as obedience, power, it follows, that it must  
 as those things we perceive by be attributed to miracles; this  
 our senses, and by demonstra- very thing, that it should with-  
 tion; but only so far as is suf- out a miracle gather so much  
 ficient to procure the belief, and strength and power, ought to be  
 persuade a man of the thing, looked upon as greater than any  
 who is not obstinately bent a- miracle.  
 gainst it: so that the gospel is, —  
 as it were, a *touch-stone*, to try *Methodist Conference.*  
 men's *honest dispositions by*.— On Wednesday last, the con-  
 For since those arguments, ference of the Wesleyan Meth-  
 which we have brought, have odists, at Leeds closed its sit-  
 gained the assent of so many tings, having continued seven-  
 good and wise men; it is very teen days. A greater number  
 manifest, that the cause of infi- of preachers attended than at  
 delity in others, is not from the any former conference: the ac-  
 want of proof, but from hence, cumulated numbers, and the ex-  
 that they would not have that tensive and complicated inter-  
 seem true, which contradicts ests of the connection, together  
 their passions and affections.— with the peculiar circumstances  
 It is a hard thing for them light- of the times, occasioned an ex-  
 ly to esteem honours and other traordinary increase of business;  
 advantages; which they must and great exertions were neces-  
 do, if they would receive what sary to conclude within the a-  
 is related concerning Christ, & bove time. Notwithstanding  
 for that reason think themselves the unavoidable diversity of  
 bound to obey the precepts of conflicting interests, the delibe-  
 Christ. And this is to be dis- rations were conducted with  
 covered by this one consideration great harmony; such harmony  
 that they receive many other as the influence of religion can  
 historical relations as true, the only preserve in a great assem-  
 truth of which is established bly of free and public spiritual  
 only upon authorities, of which equals. The morning and eve-  
 there are no marks remaining ning sermons on the days of la-  
 at this time, as there is in the bour, as well as the more fre-  
 quent services of the sabbath,

were attended by very numerous and attentive congregations. During the latter days of the session, several of the preachers were much indisposed; probably in consequence of the unusual heat of the weather, and the crowded state and long sittings of the conference.—Since the conference of 1817, twenty-six preachers have died; two of them while their brethren were assembled; and one venerable and useful man on the morning after their separation. The increase in the different societies this year has been considerable. The foreign missions in all the four quarters of the globe have been remarkably prosperous: the liberty of British Christians has furnished large supplies; and multitudes of the heathen have been turned from idols to the living God.

*London, August 21.*

*Singular and solemn event.*

We are indebted to an officer, late of his majesty's ship Vengeur, for the following awful narrative, which recently occurred on board that ship, and of which he was an eye witness:—A seaman on board his majesty's ship Rivoli, appeared to have the greatest possible aversion to the naval service, & was anxiously looking forward to the ship's being paid off, thinking, like thousands of others, who have perhaps been disappointed, that he could easily provide for himself on shore. His ship-mates laughed at his constant railings against his pro-

fession, and jokingly used to say, we shall see you on board a man of war one day or other yet; to which he usually replied, that he only hoped if ever he went on board a man of war again for the purpose of entering, that God Almighty would strike him dead. The Rivoli was at last paid off at Portsmouth, on her return from the Mediterranean, and it is supposed all the schemes vanished which the unfortunate subject of this memoir had formed.—Nothing was now left him but again to embrace his old profession, for which purpose he went on board his majesty's ship Vengeur, capt. Alexander, at Portsmouth. Lieut. Blake, senior lieut. of the Vengeur, and also a number of her seamen, formerly served in the Rivoli, the latter of whom were much surprised at seeing their old ship-mate come on board as a volunteer. Lieut Blake glanced over his certificates, and, as is usual, ordered one of the medical officers to examine him, previous to his being placed on the books—when in the act of turning himself to go below for that purpose, dreadful to relate, he fell down lifeless on the quarter deck.

*Mission to Jerusalem.*

It is with feelings of peculiar pleasure, we learn that the American Board of Commissioners for Foreign Missions, in consequence of late and very interesting intelligence, have just established a mission to Je-



rusalem, and have appointed the Rev. Levi Parsons and Mr. Pliny Fisk as their Missionaries. America has thus commenced the first mission to that city, so dear to the hearts both of Jews and Christians. It is most proper that such a mission should be begun by the American people. We alone, of all the nations of the earth, can stand up and say, that we never have been engaged in persecuting the Jews. Among us the children of Israel have the same rights and privileges as those of us who are Gentiles.

[Recorder.]

#### *Happy Allusion.*

At a meeting of a Missionary Society in Plymouth England, lately a speaker thus alluded to the *Life Boat*:

"The world (he exclaimed) is a wreck! We have all been overboard, contending with the mighty billows: but, glory be to God, He sent us the Life Boat! We were taken into it—some half dead, and others gasping for life—and we were brought safe to land. And now, what shall we do with the Life Boat?—shall we not send it off to the wreck, and try to save the rest of the crew?—or shall we be so hard hearted as to say: "Let them save themselves how they can—some on a hawser, others on a plank; or let them go to the bottom? Far be this from us? No, Sir, we are come hither on purpose to man the boat, to victual and provision her afresh, and to send her off

again, to endeavour to pick up and save all the rest of the crew.

The following extract from Mr. Klein's communications, will serve as an example of the manner in which the Africans seem to be preparing for the reception of the gospel.

"A sensible, pleasing old man, a particular friend of King Demba, called on me from the Sumbia country. I discoursed with him for some time, on the Law of God, and on our obligations, as his creatures, to obey his will; and showed, that we all, both black and white people, had broken the Law, in every particular, either in thought, word, or deed, and were therefore justly exposed to the wrath of God. I asked him how he thought that peace could be made between God and man.—If a man had made King Demba very angry and he should be determined to punish him, the man must suffer, unless some one were found to make peace between them. This he acknowledged: but he was at a loss to say who could make peace between God and man. I then explained to him the way of salvation. He seemed struck with this view; and observed, that he knew when Book men had done any thing very wicked, they were very much afraid of God and of death. They would pray, and pray, & pray; and could never be satisfied that God would pardon their sins. When he took his leave, he said, "I will tell all that you have

said to King Smila, when I return home."

### *Youthful Honesty.*

The two children of a laboring mason, named Degasse, found bank notes to the value of 2550*l.* a few days since, in the Rue Feydeau, in Paris, and brought them faithfully to the Commissary of Police, who reported the fact to the Mayor, and he in his turn to the Minister of the Interior. The Minister laid it before the King; and his majesty, to reward the parents for the manner in which they had brought up their children in humble poverty, and the children themselves for their honesty, ordered a sum out of the privy purse to support the younger son at one of the schools of Paris, until he shall have attained the age for entering the Royal School of Arts & Trade, at Chalons, together with an annuity of 300*l.* to the father and mother.—*French paper.*

*From The Columbian.*

### CONTENTMENT.

Hail! thou with staid and beamless eye,  
Looking but to the object nigh,

When that may fail,

To shed no tear, to heave no sigh,

CONTENTMENT, hail!

Thou hast no hopes, thou hast no fears,  
Of what may come in future years,

To break my rest:

Whate'er appears, or disappears,

Alike is blest!

Rude rock, or cave, or gilded dome,

With equal welcome is thy home—

By him 'tis given,

Who will'd that all who will may come  
Beloved, to heaven.

Moving in thine allotted sphere,  
Thou lookest not with eye severe

On fellow man;

And, to perform thy duties here,

Dost all thou can:

Whene'er the wretch, despondent, lies,  
The torch of Hope, faint-glimmering, dies,

"Fool, to repine!"

Sayest thou; with look unstudied, wise—

He doth rejoine—

—Now who art thou, with voice so clear  
So willing to advise?

I am the spirit presiding here,

To guide the pilgrim's eyes:

Kind stranger, say, where dwellest thou—

Where towers thy lighted hall?

My home is on the mountain-brow,

Beside the water-fall:

Ah! hast thou then no warmer home?

Forlorn and lost, like me!

I can dance blithe, on the snowy foam,

Or slumber on the tree:

Thy lot is sad! what fostering power

Doth, minist'ring, weep thy doom?

I drink the dew of yon upland flower,

And feast upon its bloom:

Blest being! were such fortune mine,

How free from restless pains!

Be grateful; health & strength are thine;

Rejoice, for life remains:

Cheerfully canst thou the hours beguile,

Compell'd to sigh alone?

Yes! at misfortune learn to smile;

Make Happiness thine own:

How stay the salt and burning tear

When sorrow hovers o'er?

Prize what thou hast, as all that's dear;

Nor wander far for more:

Now who art thou might happy be,

E'en 'mid the with'ring flame?

From Disappointment's canker, free—

CONTENTMENT is my name!

S. — of New Jersey.

Published at Bennington, Vt. once a fortnight, by A. J. Haswell.  
Price one dollar fifty cents per year, to be paid half yearly in advance.

D. CLARK, PRINTER.